

THE
AMERICAN MISSIONARY.

"To the Poor the Gospel is reached."

Rev Geo Moorad

SEPTEMBER, 1879.

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American Missionary Association.

FORWARD !

Dedicated to the American Missionary Association, by the Author,

REV. ELI CORWIN, D.D., JACKSONVILLE, ILLS.

Strike, valiant warrior, strike !
Be foremost in the fight,
And wield the battle-axe of truth
With all a giant's might;
He ventures in no doubtful cause
Who champions the right.

Build for the ages, build !
Lay the foundations strong,
Through all the circling centuries
Of wretchedness and wrong;
The tribute of the after times
May to this age belong.

Work, then, with courage, work !
He labors not in vain,
Who, leaning on the Mighty Arm,
Counts every loss a gain;
Since we may reach the glory goal
Through pilgrimage of pain.

Pray, weary watcher, pray !
Upon the promise rest;
Faith seems to see a *rising* sun
Sink in the darkening west;
And, in the morrow's prophecy,
Is comforted and blest.

We take from the columns of the *Christian Intelligencer*, the organ of the Reformed (Dutch) Church, the ingenious and suggestive article by Dr. Chamberlain, entitled "Winding up a Horse." We are sure it will be read.

There is good sound sense in the very practical contribution on Children's Influence in Missions, or rather on interesting children in the work of Missions, on the Children's page. The heart which is interested intelligently in such work in its youth will never be likely to grow too busy or too old to follow the progress of the years, and the hand which has learned early to drop its pennies into the Lord's treasury will hardly be found clenched upon its dollars in riper years.

Next month brings us around to another Annual Meeting. Our financial year ends with the last day of this month (September). Our books will be closed then for the year, and our balance will be struck. This is our reminder to all, either churches or individuals, who have intended to contribute to our work during the current year. Let your gifts be sent in speedily and as liberally as the Lord may have prospered you. Every cent received during the next thirty days helps this year's showing. Do not let us go back of the standard maintained during the last three years! Our ambition is to report expenses all met and debt all gone.

The report that the yellow fever has returned to Memphis has long before this reached the ears of our friends. We hope that the evil will not be so great as it was last year, and yet its immediate effect upon our work has been more suddenly felt than then. The people flee more eagerly from a scourge the severity of which they hold in horror enhanced by the recent memory of its infliction. The church at Memphis is scattered; pastor and people have left it; a faithful janitor is caring for its and the school property. The church at Chattanooga, too, has been largely deserted, and its attendants have fled to the mountains. Of course this is but a temporary interruption. The three or four hundred dollars which was sent to us last year for the relief of the colored sufferers accomplished an amount of physical relief, and indirectly of spiritual good, almost beyond belief. We shall be glad to superintend the disbursement of any like moneys which may be sent to relieve the poorest of the poor in this their special distress.

"Oh, how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee, before the sons of men!"

As a father lays up for his children against a future need, so the psalmist felt that the Heavenly Parent had done for those that fear Him; so, in sight of the sons of men had He wrought such goodness for them. It is a great thing to realize the daily dispensing of such divine favor, but a greater to learn that Infinite Love has gone before to treasure up the riches of goodness. It was a marvel of blessing that God wrought before the sons of men in all the world for the American children of bondage in their emancipation. But more than this: He had laid up beforehand treasures of Christian anti-slavery sentiment and charity, to be disbursed among them in the lines of educational and Christianizing processes, and, with divine forethought, He had prepared a system for the administration of this relief. Distinguished among other provisions of this kind

were the rise and the preparatory training in principle and method of the American Missionary Association. We know not which the more to admire, the wisdom or the goodness of such fore-ordaining. It is the privilege of its constituency to be the almoners of such bounty.

THE LITERATURE OF OUR SOUTHERN WORK.

It makes no pretension. It has been a growth from nothing. And yet it is worthy of mention. The *Southern Workman*, the organ of Hampton Institute, is a monthly, well filled with matter historical, scientific and newsy, and well adapted to interest the Freedmen and their friends, as also the civilized Indians and their friends. The Hampton Health Tracts, in a series of a half dozen, treat of the great essentials of health and of physiology. It was a happy hit to give the late children of bondage these first lessons in civilization. This list of tractates has also not a little of instruction for many people who pass among the enlightened class. The *Fisk Expositor* is an occasional issue that gathers up the history and progress of that University, which the Jubilee Singers have done so much to endow and to make famous. The *Southern Sentinel* is a monthly, published at Talladega College, and designed, as is the *Southern Workman*, to interest the colored people in all matters pertaining to education, agriculture and mechanic arts. On both, the work of type-setting and printing is all done by the colored students, who have learned the process while in school, and who make this their means of support, besides the acquiring of a trade that will secure them a respectable livelihood. The young women make capital compositors. In both of these offices not a little of job work is also done. The mechanical work upon the *American Missionary* was for a time done by the office at Hampton. The Straight University at New Orleans has also its occasional medium of communication with its constituency.

Eight chartered institutions issue their annual catalogues, which compare favorably with the current literature of the kind. It seems not a little strange, in these annual reports of schools among our fellow-citizens, the late slaves, to come across not only the lists of the Faculties and the long roll of students, but also the several departments, normal, scientific, classical, medical, legal and theological. Then of the six General Associations for our Southern churches, four have issued their annual "Minutes." Those of the original one, the Central South, furnish quite a compendium of our church work. Those of Alabama are rich in records of discussions upon vital themes and of missionary activities. Those of Louisiana glow with revival reminiscences. The first of Georgia makes a dignified document that gives promise of not a little of church activity. Texas and North Carolina will soon come on to the dignity of printing the Minutes of their Associations.

THE TENTH COMMANDMENT.

During the last few days, how to avoid breaking the tenth commandment has been a practical question for me.

It has been my privilege to visit the College and Agricultural School at Amherst, and their sister institutions at Northampton and South Hadley, if they can be called institutions when the students are absent.

As I strolled about the Amherst College grounds and buildings, and noticed its concrete walls and shaven lawns, with their trimmed edges that said to the

grass, "Thus far and no farther;" and looked upon the Gymnasium, Walker Hall, and College Chapel, of solid granite and beautiful sandstone, with their numerous gables, towers and turrets; and walked about the Museum building, crowded with many rare and costly specimens, representing thousands upon thousands of dollars and years upon years of skilled and patient labor; and then strolled about the pleasant village, and saw the beauty and elegance and comfort of the professors' residences: then, as I went into the field, and saw in the centre of a farm of 500 acres of level, fertile land, the Agricultural College buildings of brick and stone, erected for service, but not lacking in adornment; the extensive and beautiful conservatory, the fine barn and cattle, and various "new and improved" agricultural implements; then, as, after a ride of seven miles through the valley of the Connecticut, justly famed for its beauty, where deacons formerly raised profitable crops of tobacco while they were trying to solve the questions of ethics involved in this industry, I saw upon the "hill" in Northampton, Smith College, with its lovely grounds, its Gothic buildings of somewhat elaborate architecture, including a house for the president and cottages for the young ladies, its varnished floors, its fine furniture, and its art galleries, containing already a goodly collection from the pencil of the painter and the chisel of the sculptor, upon all of whose equipments seemed to be written, "Nothing mean or cheap can enter here;" then, as, after having flanked Mount Holyoke and got in his rear, I came upon the school of Mary Lyon, where formerly were educated all the sisters and "cousins" of the Amherst students, and, beginning at the kitchen, where are two stoves expressly devoted to the cooking of griddle-cakes, a broiler for beefsteaks, a marble slab for a "bread board," and a stone slab for warming plates, and then passed on through the capacious dining-room and the carpeted chapel to the fire-proof library building filled with books, and then to the new Williston cabinet and art gallery, where our guide, an old pupil of Mary Lyon, pointed out a picture which she said, apparently with "bated breath," cost \$1,000.

As I saw all these evidences of growth and prosperity and tokens of the liberality of good men and women, there kept ringing in my ears a sentence from the catalogue of our poor Atlanta University: "It is hoped that the time is not far distant when funds will flow into the treasury of the Institution as freely as they do into those of colleges in other parts of the country."

When one sees how New England is packed with seminaries, colleges, academies and high schools, he can hardly help believing that the Lord is willing that the colored people of the State of Georgia shall have one institution for thoroughly fitting teachers for the common schools of their race, and at least giving those who can and wish to obtain a college education the opportunity of doing this. And may we not have faith to believe that the example of Mrs. Stone, in giving one-sixth of the money to be distributed by her among the schools of the country to those in the South for the education of the colored race, will be followed by others, and that this provision for the more needy will but increase the devising of liberal things for these institutions of the North?

T. N. C.

WINDING UP A HORSE.

Nineteen years ago I bought in Madras a peculiar kind of horse. He had to be wound up to make him go. It was not a machine, but a veritable live horse.

When breaking him to go in the carriage he had been injured. An accident

occurred in starting him the first time and he was thrown and hurt and frightened. It made him timid; afraid to start. After he had once started he would never balk, until taken out of the carriage. He would start and stop and go on as many times as you pleased, but it was very difficult to get him started at first each time he was harnessed to the carriage.

He was all right under the saddle, an excellent riding horse, and would carry me long distances in my district work, so that I did not wish to dispose of him; but I could not afford to keep two, whatever I had must go in carriage as well as ride, and I determined that I would conquer.

How I have worked over that horse! At first it sometimes took me an hour to get him started from my door. At last, after trying everything I had ever heard of, I hit upon an expedient that worked.

I took a strong bamboo stick two feet long and over an inch thick. A stout cord loop was passed through a hole two inches from its end. This loop we would slip over his left ear down to the roots and turn the stick round and round and twist it up.

It is said that a horse can retain but one idea at a time in its small brain. Soon the twisting would begin to hurt. His attention would be abstracted to the pain in his ear. He would forget all about a carriage being hitched to him, bend down his head and walk off as quiet as a lamb. When he had gone a rod the horse boy would begin to untwist, soon off would come the cord, and the horse would be all right for the day. The remedy never failed.

After having it on two or three times he objected to the operation, and would spring about and rear and twitch and back; anything but start ahead, to keep it from being applied. We would have, two of us, to begin to pat and rub about his neck and head. He would not know which had the key. All at once it would be on his ear and winding up. The moment it began to tighten he would be quiet, stand and bear it as long as he could, and then off he would go. It never took thirty seconds to get him off with the key. It would take an hour without. After a little he ceased objecting to have it put on. He seemed to say to himself, "I have got to give in and may as well do it at once," but he would not start without the key. In a few months he got so that, as soon as we got into the carriage, *he would bend down his head to have the key put on*, and one or two turns of the key would be enough.

Then the key became unnecessary. He would bend down his head, tipping his left ear to the horse boy, who would take it in his hand and twist it, and off he would go.

My native neighbors said, "That horse must be wound up or he cannot run." And it did seem to be so.

When he got so that the "winding up" was nothing but a form, I tried to break him of that, but could not succeed. I would pat him and talk to him and give him a little salt or sugar or bread, and then step quietly into the carriage and tell him to go. "No." Coax him. "No." Whip him. "No." Legs braced, every muscle tense for resistance. A genuine balk. Stop and keep quiet for an instant and he would hold down his head, bend over his ear and look around for the horse boy appealingly, saying very earnestly by his actions, "Do please wind me up. I *can't* go without, but I'll go gladly if you will." The moment his ear was touched and one twist given, off he would go as happy and contented as ever horse could be.

Many hearty laughs have we and our friends had over the winding up of that

horse. If I were out on a tour for a month or two and he were not hitched to the carriage, or if he stood in the stable with no work for a week or two during the monsoon, a real winding up had to take place the first time he was put in. We kept him six years. The last week I owned him I had to wind him up. I sold the patent to the man that bought the horse, and learned from him that he had to use it as long as the horse lived.

I was thinking about that horse the other night when it was too hot to sleep, and I suddenly burst into a laugh as I said to myself, "I have again and again, in the membership of our churches at home, seen that horse that had to be wound up, in all matters of benevolence."

I had often thought of that horse as I went through our churches at home, and imagined that I recognized him, but the whole thing came upon me with such peculiar force the other night that I must write out my thoughts.

There are some Christians (yes, I believe they are *Christians*) who have to be wound up by some external pressure before they will start off in any work of benevolence. Others will engage in some kinds of benevolence spontaneously, but will not touch other benevolent efforts unless specially wound up. Free under the saddle, but balky in carriage.

I knew of one good member of our church who would never give a cent to our Domestic Missionary Board unless he happened to hear of some missionary in the West who was actually without the necessities of life, and then he would send in liberally. It took that to wind him up.

Another would never give to the Board for educating young men for the ministry unless he happened to become acquainted with some candidate who was being aided. Then his gifts would come in for helping that man.

Another would never give to the Bible Society unless he chanced to hear of some particular town out West where but two Bibles could be found in a population of five hundred, although he knew perfectly well that there were hundreds of such communities among whom the American Bible Society was daily endeavoring to introduce the Divine Word. He must be wound up by a special case.

But it was especially of my visits through the churches in connection with our foreign missionary work that I was thinking when I said that I had so often recognized my horse that had to be wound up, in all the different stages of his training.

Thank God, I found hosts of noble-hearted men and women all through the Church that needed no winding up; whose conversion and consecration had extended down to their pockets; who were always at the forefront in every good work; who required no spasmodic appeals. They gave from a deep set principle and an intelligent love for Christ and His cause; some even pinching themselves in the necessities of life, as I know, to be able to give. It is on such that the security and continuance of our missions depend. We know that we can rely on them. They never fail us.

But there are others that have to be "wound up," willing or unwilling, before they will do anything in the missionary work. Some are very willing to be wound up.

"Dominie," said a good elder who had just introduced himself to me one day, "I have come in on behalf of our church at — to see if you would not come out and give us a missionary talk. We ought to have sent in a collection to the Foreign Board months ago, but we neglected it, and now we have been

talking it over and have made up our minds to do something handsome if you will come out there and give us a talk."

"Well," said I, "I shall be very glad to come and tell you something of our work just as soon as I can edge a day in between other engagements. But if you have made up your minds to do something handsome for the Board, why not do it at once and relieve their present pressing need, and I will come as soon as I can and give you the talk all the same."

"O, no," said he. "We can't do that. We have made up our minds that we must give liberally, but we can start it easier if you come there and give us the talk first. You need not fear. We will give a good sum. That is settled, and it is mostly pledged. But you must come and talk to us first."

I smiled and said to myself, "There is my horse in its third stage of training. That church is bending down its ear and entreating me to twist it, for it has made up its mind to go, only it requires to be wound up first."

"Dominie," said one of our earnest ministers to me one Wednesday, "we raised \$1,000 for the Board last Sunday morning. It is more than usual, and we are all happy over it. Now we want you to come over the first Sunday of next month and give us a missionary address."

"Good," said I, "that church has got one stage further than my horse ever did in his training, for they start and do the work first and bend down the ear to be twisted afterwards." Did it not give me an earnest joy to go and tell that church what the Lord's war in India was, and how much they had helped it?

A Sunday-school superintendent came to me one day with smiling countenance, saying, "Our Sunday-school has raised \$175 during the past year for missions, and we have determined to give it to the work in India. The year closed three months ago, and it is all in the hands of the treasurer, but we want you to come and give us a speech, and then it will be formally voted and sent at once to the Board. We have been waiting all this time because they told us at the rooms that you were engaged up till now. When can you come? The money is lying idle and we are waiting, and we know the Board needs the funds. So come as soon as you can."

"Ah," said I, "everything is ready, and the family are in the carriage, but they have to sit there half an hour because the horse boy is busy elsewhere, and the horse is holding down his ear all this time waiting for that particular horse boy to come and twist it."

I was both pained and irresistibly amused by an incident that occurred not two hundred miles from New York, when the horse was in the first stage of training, and stoutly resisted allowing its ear to be touched.

The missionary was announced to speak in the church on a given Sunday, when the annual collection would be taken up. A good member of the church—the pastor says a sincere Christian—was very much put out about it; had heard enough of these old missionaries, and was not going to hear any more; did not believe in foreign missions—we had heathen enough at home.

The appointed Sunday came. Mr. A. and his family stayed away from church because they would not countenance the missionary address. They, therefore, missed the announcement which the pastor made, viz., that a telegram had been received that it was impossible for the missionary to be there. He would come next Sunday, and the annual collection would be deferred until then.

The following Sunday Mr. A. and family all filed into their pew, serene and happy in the thought that they had avoided the old missionary. As the organ

was playing the voluntary, the pastor entered the pulpit from the vestry and a stranger with him. The pastor took the opening exercises and the second hymn was sung, when the pastor rose and said that Mr. —, the missionary, as announced last Sunday, would now address them.

Mr. A. was thunderstruck. He did not like to go out in the middle of a service, and so determined to sit it through. The missionary told his simple tale. The plates came in. The collection was unprecedentedly large. Mr. A.'s plecthoric pocket-book had disgorged itself upon the plates, and no heartier worker for foreign missions is now found in that church. Mr. A. had tried his best to keep his ear from being twisted. Now it needs no twisting. He has learned to go and loves to go.

There was a church in our fold at home whose pastor was determined that it should not be wound up for foreign missions. He had succeeded, as he himself told me, in keeping all missionaries and secretaries and agents out of his pulpit during all the years of his pastorate. When the day came for collections for any of our Boards the fact was stated, the plates were passed, and those gave who wished. The collection, as a matter of course, under such a chill, was a minimum.

It required some of the very best and most wary and skillful manœuvring to get hold of the ear of that church; but it was obtained and twisted, and off it started on the trot in the missionary work, and since then it has annually held down its ear and begged to have it twisted, as it wanted to go more.

Scores of incidents which occurred in my own experiences among the churches in America, and which recalled my "horse winding," come crowding into my mind, but I forbear.

For I remember the phalanx of noble churches that needed no such winding up, who were all alive and always on the alert; who gave regularly, generously, nobly; who, from the pastor, the head, to the humblest member, prayed from the lips, from the heart, *from the pocket*, "Thy Kingdom come." They are always glad to get hold of the recruiting watchman, and ask him, "Watchman, what of the night?" but they never have to be wound up to start them giving.

God give us more and more of such churches and more such Christians and church members, so that no missionary or secretary need come to *beg*, but can come with radiant countenance and say, "Brethren, with the funds you are continually sending us for the work, we have done for the Master thus and thus." Then in looking over our churches and our benevolent work we shall no longer have occasion to remember "the horse that had to be wound up."

REV. JACOB CHAMBERLAIN, D.D.

Mudnapilly, India, April 30, 1879.

ITEMS FROM THE FIELD.

ATHENS, ALA.—The Rev. Horace J. Taylor writes to us: "Work has commenced for the new building. We have the yard prepared, and are now engaged in making brick. I am treasurer and chairman of the building committee, and the building will be finished without at any time being in debt one cent, if it takes three years to finish it."

ANNISTON, ALA.—The pastor of this church had written us asking for an organ

to help in its services. Before the request was made public, one of our old and faithful friends wrote us that his resources had been so much curtailed that he could send us no gift in money, but that he had a cabinet organ which he would be glad to send us, if we could make it of service in our work. The organ went to Anniston. Rev. Mr. McEntosh, the pastor, writes: "I wish you could have seen the bright eyes of the children in the Sunday-school, and the admiration and surprise of the adults, as they listened with solemn and pleasing quietness to the sweet tones of the new organ, as it gave the heart-cheering notes of 'One there is above all others.' I cannot arrange words to express our thanks to you and to the many friends of the descendants of Ham."

CHILDESBURG, ALA.—Rev. Alfred Jones writes: "I have had my series of meetings; eight came to Christ, and five joined my church—four young men and one girl,—and I think they bid fair for the future. They all belong to my Sunday-school. I am holding my fort, and expect to have a good church. I am doing all that I can, and feel that the Lord is with me."

GENERAL NOTES.

The Freedmen.

—At a meeting held by the influential Friends in Philadelphia this week, to consider the condition of the negro refugees in Kansas, some new facts were brought to light. It appears from the statements made to them that the negroes are not all so needy as is supposed; some of them have money to buy land, and have bought it. The Freedmen's Relief Association has bought 5,000 acres at \$2.65 per acre, has made the first payment, and put some of the refugees to work on it. The second payment is not due for four years, and before that time they hope the blacks will have got Northern legs under them, so to speak, enough to be able to pay it themselves. Many of the older men and women, however, are not self-supporting, and never will be. The facts stated of their immediate need were so well authenticated, and the methods suggested for their help so practicable, that the Friends have taken up the matter in earnest.

—The Exodus is attracting increased attention among colored people in Virginia and North Carolina, though they are acting with more deliberation than is shown in Louisiana and Mississippi. A colony has been formed in Lynchburg to proceed West as soon as requisite funds can be collected. A colony in North Carolina has sent one of its members West to prospect.

The Indians.

—THE PONCA INDIANS.—The Ponca Indians have always been peaceful and friendly. It is not known that any of their number ever killed a white man. In 1858 they released to the United States all their land, except about twenty square miles. In response to a clamor from the whites to get this from them a new treaty was made in 1866, by which the Poncas ceded 30,000 acres to the United States, and the latter ceded to the Poncas certain townships. On this land they built houses, raised crops, and lived happily and prosperously, but the white man would not let them alone. In 1877 Indian Agent James Lawrence, Indian Inspector E. C. Kemble, and Rev. S. D. Hinman, an Episcopal Missionary among the Indians, came and insisted that the United States wanted them to leave and go to the Indian Territory. This they refused to do. A paper purporting to be a contract was drawn up by these men; the signature of a half breed by the name of

Lone Chief, who does not belong to the tribe, was attached to it. This paper was forwarded to Washington, placed on file without examination, I suppose, and the United States Army was ordered to see that the tribe was removed. I have seen and examined a copy of that so-called contract, and it is simply infamous to call it a contract. It is nothing more than a record of what was said at a council, and has internal marks that the speeches from which it quotes were never made. Yet on the strength of that paper, with all the chiefs of the tribe protesting against the outrage, these people, 715 in number, were taken and carried to the Indian Territory, and left in a malarial country, without money and without shelter, to get along as best they might.

Since that time, about 300 of them have died. But that is not all of this unspeakable villainy. The household and farm effects, horses and ponies and cattle, the whole not worth less than \$200,000, were taken and sold, and the proceeds put into the pockets of nobody knows whom. The Indians got none of it. One of the chiefs, Standing Bear, escaped from the Indian Territory and travelled back into Northern Nebraska, that he might find exemption from death. Here he was arrested for being off his reservation, and started as a prisoner for the Indian Territory. On his way through Omaha, Mr. T. H. Tibbles, of one of the Omaha papers, interviewed him, and so thoroughly were that gentleman's sympathies stirred by the recital of the old man's wrongs, that he made an effort to secure his release by a writ of habeas corpus. In this he succeeded, and Standing Bear was released.

There were two points in law, either one of which would release him. First, the Indian is a *person*, and the Constitution prohibits any distinction being made against any person born in this country, on account of race, color or previous condition; and, second, if we regard the Indian as a foreigner, still the right of expatriation is a principle recognized by our Government, and under the operation of that principle the prisoner could not be restrained from his liberty. The judge, therefore, ordered his discharge. This is the first instance in the history of the country where an Indian has secured standing in a United States court. It is proposed now to bring suit for the recovery of the Ponca reservation. In the opinion of lawyers who have carefully examined into the case, the suit can be successfully carried; and if this is done, the heaviest blow ever yet dealt against the unholy treatment the Indians have received from wicked men will be given, and the way opened by which justice may at length be done these terribly abused people. There is need that the friends of justice and humanity throughout the country take hold of this matter vigorously. The Indian ring, with millions of dollars to back them, will fight to the bitter end. It will cost money to put this thing through. Not less than four thousand dollars should be in the treasury at the start. Col. C. G. Hammond was appointed treasurer at a recent meeting in Chicago, and is already receiving remittances. A committee was appointed to raise funds in the city. Let Boston take hold of this matter, and all New England follow. Able lawyers are ready to give their services free. Let money be forthcoming to raise the issue at once and carry it forward from step to step till victory crown the effort.—Scribby, in the *Congregationalist*.

—The Interior Department has official information that white men have stolen about seven hundred horses from the Indians at the Red Cloud Agency, and run them across the Nebraska line, during the past few weeks. The State authorities are doing nothing to prevent similar raids upon the property of the Indians, and the military authorities, on account of the *posse comitatus* law of last year,

stand by without intercepting or pursuing the marauders, although the stolen horses are driven right past Camp Sheridan and Camp Robinson, on the way to market, or to the horse thieves' corrals. The Indian Agent, having no armed force at his command, is powerless to stop the depredations. The Indians, notwithstanding their keen sense of injury, manifest no symptoms of insubordination, but remain entirely peaceable, and are beginning to devote themselves to farming. The Spotted Tail Indians, within the past two years, have lost several thousand horses in the same way. These facts reinforce our plea for extending the jurisdiction of the United States courts over the reservations. But, as it is, the Department must be impotent indeed to rest supinely without bringing this matter before the Cabinet, and ascertaining whether there be not power somewhere in this Government to secure justice to peaceable Indians when robbed and plundered.—*Advance.*

—A report from Fort Ellis says that there are 400 Indians there starving, and their number is being daily added to. A band of 300 are reported within a few days' march of Fort Ellis, unable to proceed farther on account of weakness.

THE FREEDMEN.

REV. JOS. E. ROY, D. D.,

FIELD SUPERINTENDENT, ATLANTA, GA.

WINNING BY PASSIVE VIRTUE.

Virtue, etymologically, has a masculine element, that of bravery, energy. Those qualities had a grand exhibition on both sides of our late civil contest. In the process of moral construction now following there is occasion for the exercise of the passive virtue of patient endurance. In the long run this courageous standing by moral convictions will come to a victory more resplendent than that of physical valor. He that ruleth his spirit is stronger than he that taketh a city.

Our missionary teachers and preachers have gone down South from year to year armed not with carnal weapons, but with spiritual—not under the impulse of martial prowess, but of high moral courage. This one thing they do: they give themselves exclusively to their work of lifting up the lowly and despised by the influences of education and of the Gospel. They do not go to engage in the political conflicts of that part of our country, thinking that a training in the higher ele-

ments of character and of citizenship will be the most effectual way of doing good to the body politic.

It is not necessary now, nor is it to our purpose, to detail the persecutions, the hardships, the social ostracism through which those cultivated and consecrated people, in this period, have had to pass. We, rather, take the more pleasant task of reporting how by their patient endurance in well-doing they have been winning the confidence, the favor, of the best people of the South. Each of our leading institutions in that region has the habit of holding an experience meeting upon the return of the students from their vacation work. Last year Fisk and Atlanta Universities sent out each one hundred and fifty young folks as teachers. These come into contact with a great number and a great variety of the white people. At those reunions they have reported from year to year an increasing amount of good feeling toward them and their work in behalf of their people. This is gratefully noted by

their teachers. From our own observations the past year we are satisfied that there is a good deal of such latent approval which has not yet given itself expression in public. Our teachers and preachers for a long time have had complete immunity from personal violence, and largely from personal insult. As the quality of their work has become known in developing intelligence, industry, honesty, Christian character, they have received for it the highest approbation from an increasing number, especially from the Christian and the more substantial portion of the community. This has been accomplished by faithful service and quiet waiting.

In the matter of social recognition they still wait to win that fair recompense. In business and other relations on the street, and even, as in some places, at public gatherings, our gentlemen workers are receiving that meed of consideration. In one city, under the lead of one noble-hearted Christian man, that thin barrier has been broken down, and some of the best ladies of the place are on social terms with our teachers and the pastor's wife. We are sorry to say that this is the only place where this social recognition has gone so far. At one other city, where some of our workers live in homes outside of the institutions, these have been treated with a measure of delicate and highly appreciated attention. The wife of one of our college presidents waited seven years for her first call from a citizen lady. Some of our elect lady teachers have been engaged ten or twelve years, at the same place, in their arduous and self-denying labor, without having had a single sisterly greeting. It seems pretty hard to hear these godly women, of the best that our churches can furnish, saying: "For so and so many years I have not been spoken to by a white Southern lady." Our "Homes," where these Christian people dwell, are avoided as

though they were pest-houses. If the same people had been missionaries to Africa, they would be received with all deferential courtesy. If they were to go as missionaries to Natal or Calcutta or Constantinople, they would have for society the élite of foreign residents and their company would be courted.

But we will not complain. Our brethren and sisters, who are in these situations, make no ado about it. They bear this neglect meekly and hopefully, expecting that purity of life and devotion to their humane mission will yet win the tokens of regard which belong to them. One lady says that she expects that it will yet be counted an honor to her that she was the wife of the President of a Freedman's College.

We grant that it may be hard to break the ice after so long delay. In a few cases there has been a disposition to make atonement by showing attention to the newly arrived workers, while the old ones are still overlooked. One fine, old Christian gentleman, who was prominent as a Methodist minister, broke his embarrassment, when calling late upon some of our missionaries, by stating thus: "I have heard that in some parts of the world the social custom prevails that whenever a new-comer arrives in a community, it is his prerogative to select from the citizens such as he and his would like to take into relations of social acquaintance, and to make the first call upon them." The pleasantry served well in removing a barrier from between those who proved to be real friends.

GEORGIA.

Dying Scenes—Pressing Work.

REV. J. H. H. SENGSTACKE, WOODVILLE.

A great deal of sickness is all around us and death has been very busy reaping. A few days ago we buried one of our faithful members. Sister Williams sent for me quite early last Monday morning. As soon as I arrived she took

hold of my hand and said to her cousin, "Tell him what I have been saying, for I am too weak to converse." She had spoken the following words: "I want to go and see Jesus. Come, Master, please come quickly. I am willing to go," etc. As it was some time before I spoke, she said, "Tell Brother Sengstacke to speak quickly. I want to hear his voice once more." I read and commented on the 22d chapter of Revelation, and offered prayer, after which I folded her hands and laid them on her breast, as I exclaimed with a loud voice, "Sister Williams, I hope we shall meet in heaven!" She tried to speak as she bowed her head, and with a smile upon her face, her spirit took its everlasting flight, "not as the quarry slave at night, scourged to his dungeon, but sustained and soothed by an unfaltering trust." Tuesday her funeral took place from our little church, the procession being over a mile long. Wednesday morning an old Baptist woman sent for me quite early to "come quickly." Arriving at her house I found her in a very low condition. She took hold of my hand as I knelt by her on the floor, and said: "Brother Sengstacke, I want you to take me in your charge. Do look after me and not let me want for prayers and the word of God. I know that my Redeemer lives," etc. After singing, reading and prayer, I left her in the hands of Jesus. To-day we buried Sister Williams' baby. This sleeping infant will rest upon a mother's bosom, as they both lie in one grave.

On account of our growing school I fear that very little pastoral work and preaching can be done this winter, and yet two services a day are necessary: one in the morning for the young converts and members living several miles away, and the other at night for a large body of Christians of other denominations and unconverted people who do not come to us during the day. I am not gifted with words to pic-

ture to you the great need of this field and its bright promises of a successful future, provided that it be not neglected. I feel that the American Missionary Association has done a great deal for us, and this encourages me to sacrifice for the good cause. Yet how happy I should be if I had some help, or at least enough salary to employ one of the most advanced scholars to assist me in the day-school.

Our promising mission and Sunday-school at the Five Mile had to be given up, because it was impossible for me to look after so much work. Another denomination has started a mission at that place.

I have to whitewash and try to paint the parsonage, as the church is not able, on account of struggling hard to raise money to paint the inside of the meeting-house, and to pay Brother Markham for some new benches. They have finished paying for the organ and have had the church nicely done up (whitewashed) outside. Our Sunday-night meetings are crowded. Our Sabbath-school and day-school are flourishing.

Last Sunday I received a note which read as follows: "I desire to become a member of this Sabbath-school. I promise to study hard and obey all its rules." Signed, "Thomas." In reading out my church notices I remarked, "Here is a note from little Thomas, etc. Yes, Tommy, we are happy to receive you. If little Tom is present he will please stand up." Imagine my feelings when a big man got up and exclaimed, "Here is your little Tom, sir." This person was a teacher in the Baptist Sabbath-school, and is a member of that church.

A New Field.

REV. A. J. HEADEN, CYPRESS SLASH.

I arrived here July the 3d. There are many things to encourage effort in this field of labor. We have a splendid situation for a church and school, and a

few earnest men and women. We need a church building very much indeed, and hope to secure one as soon as possible.

When I arrived here I found my people building a school-house of pine logs on the grounds near where we hope to build the church, in which a public school will be opened the 1st of August by Mr. Silas Daniels. We shall use the school-house for worship until we can build a church. It is 18 by 20 feet.

This field seems now to be ready for the harvest, and for that reason I would urge the importance of building a church as soon as possible. The people are poor, but willing to do what they can to push the work forward. With some help I believe great results may be obtained here for our Lord and his Christ. I do not think that money could be given to any field or people with more advantage than to this. The people are truly in earnest, and will put forth every effort themselves with the Association to establish here a Christian church and school.

ALABAMA.

Swayne School.

MISS M. J. ADAMS, MONTGOMERY.

Swayne School closed its school year June 5th. We had pleasant public exercises for the little ones Wednesday evening at 5 o'clock and on Thursday night for the older pupils at the Congregational church. We had a neat programme printed, the pupils bringing each a "nickel" to pay the printer. One was sent to each of the clergymen of the city, and to several prominent citizens.

The Board of Education and the mayor of the city, also two or three judges, responded by their presence. It was a very bright and happy occasion; a crowded house seemed to enjoy, without weariness, a two hours' sitting.

Many kind words of approbation have come to us with regard to the high order and interest of the exercises. We trust

that some new friends have been made, and a new interest developed in our work with some present that evening. It has been a very laborious year, but the teachers have all stood bravely and faithfully at their posts, and by the good hand of our God upon us, we have all "come through" without falling by the way.

TENNESSEE.

Le Moyne School—Close of the Year—Conversions.

MISS LAURA A. PARMELEE, MEMPHIS.

At the closing exercises of the school our numbers were good, and the last recitation was as perfect as any lesson within the year. It was remarkable that interest in study did not flag in the least.

The most cheering of closing incidents was found in the prayer meeting. We have regretted the lack of a decided religious influence—it has been the one failure of the year. In the last meeting we were not left without evidence of the Spirit's work. Two young men confessed their trust in Christ and determination to be his avowed followers. Another young man, whose voice has been silent for years, and who has seldom attended meetings either at school or church, asked prayers for himself in a manly way that spoke well for his expressed desire to resume his place in the ranks of Christian workers.

We are not satisfied with the spiritual record of the year. We hoped it would have been a harvest season.

I have not heard from the church since the fever panic. Am hoping it will not scatter the members or retard the work, which seemed prosperous.

A Colored Girl's Experience as a Teacher.

REBECCA A. MICHEL, MARION, ALA.

This little town contains about five hundred inhabitants. There are few colored people in Pikeville, but many live about it from one to three miles away.

My school was not right in Pikeville, but just on the edge. The school-house was about eighteen by thirty. It is a frame house and has fourteen seats in it, all without backs except four of them.

My work for the year 1878 began the second week of June, the school being crowded from day to day. During the months of June, July, August, September and October, the number enrolled ran up to seventy-five. I heard from some of the citizens of that little town that the pupils attended the school more regularly than they were known to do before. I am glad to say that the greater portion of my school seemed to have a thirst for knowledge. Even the little ones worked earnestly in trying to prepare their lessons for the time when they should recite. My school opened each morning with singing, Scripture reading and prayer. At the close of the term every one could read, print, write and spell. Those who have been out in the dark regions to teach the people can sympathize with those of us who go into such places. They know something of the troubles that meet us. On the whole, the outlook is very hopeful.

The work of last summer was arduous, yet I went through it with the help of the Lord, seeing promises of most excellent results for the future. When I first went to Pikeville I found the people of both classes in a degraded and superstitious condition, and ignorance seemed to be the leading principle of the place. The Sabbath was regarded but by a very few of either class. Yet they were very anxious for an education, and tried in every way they could to make our schools comfortable and interesting. Their whole cry was, "Do all you can for us poor people who are in the dark, and are in so much need of an education." I organized a Sunday-school, which I think was one of the most important parts of my work, to teach the people the word of God. I taught day

and Sunday-school for five months, and had great success with both white and colored people. The white people were very kind to me. I had a long talk with some of them about the education of the colored people. They said if the colored man was educated they thought he would make a better citizen, and they were ready to do all they could in trying to help him toward an education.

My short but busy term closed with an examination and a good exhibition, well attended by white as well as colored people. All seemed perfectly satisfied with the work that I had done for them during the term. The white people gave me permission to have my exhibition in their academy, which held over two hundred persons.

I have come back to this lonely Sequatchie valley to stay with these people four or five months longer, in which time I hope to do much good for them. All welcome me back to my old home. They say: "The white people seem just as glad to have me back as the colored do." Some of them stopped me on the street to shake hands with me, and to talk with me about coming to teach the young people manners and behavior.

One said: "I tell you, our young people do need education so much, and I am so glad you have come back to teach them." Another said: "I knew you could not stay away from here." I could speak of a good many more interesting facts, but time will not permit me to speak of them. I hope you will find this story interesting.

MISSISSIPPI.

Letter from a Tougaloo Student—Vacation
Work—Needy Recruits.

My public school closed last week, and I commenced teaching an independent school this morning, with

thirty pupils. They pay one dollar per month, in *advance*. I think I shall have a very good school.

There are nine or ten promising young men here who want to go to Tougaloo, to school next year. Some of them are quite young, sixteen or seventeen years of age, and a great deal of good can be done with and through such boys. Very few of them will be able to pay anything for their board. They often come to my room in great numbers to talk of Tougaloo.

In speaking with young people about this University, I try to impress them with the knowledge that young men who are willing to work hard and study diligently are those for whom the school is open. I show them my five pound boots, etc. I think those who go there from here will not find it harder than they expected. I go into the country occasionally and meet young men who say: "Please talk to my father in my behalf, and try to induce him to send me to school." A young man and his sister (who live eight or ten miles in the country) board here and go to school to me. The young man went to school in Selma, when he was quite a small boy. He also went to school at Tougaloo a few months. He is very anxious to be in school there next year, and his parents are very anxious to have both him and his sister go, but he thinks it is very doubtful unless he can get some work to do, and he is willing to do any kind of work. From what I have seen of him, I think him the most promising of any I have met. He is not a Christian.

There are two young women here who are also anxious to go to Tougaloo to school. Both are willing to work all they can. I want to explain their condition to you, and have you let me know whether anything can be done for them. One of them has been bound out for some time to a white family, and is now living

with an old lady, and washing, ironing, cooking, etc., for her living. She was raised by those white people, and has every appearance of a lady, so far as I can see. She is about sixteen or seventeen years of age. She went to school to Miss V., who can tell you of her.

I have not come to the point yet. I want to know if you cannot give the people here an opportunity to work in preference to strangers from other places. If you can form an idea how much work you can furnish, I wish you would give me some information in regard to it, so that I can answer the many questions that are asked me.

At the closing exercises of my school, there were people present from ten or twelve miles in several directions. They were all pleased with the exercises, both the white and the colored people. The whites have been assisting me in getting up my independent school. A white man sends one child and pays for it himself. Some of the whites suggested that it would be a good idea to have a high school here for the colored people.

The editor of the paper sent to my room for me Saturday, and I had a long talk with him. He said he had not known very much about Tougaloo University.

There was such a gathering at the church on Wednesday evening that they could not all get into the house. I extended an invitation to all the people in the county to be present: it was well represented. I invited the people to sign the temperance pledge after a temperance concert. The invitation was responded to by a great number. A still greater number have stopped chewing tobacco, but have not signed the pledge, because they prefer giving themselves a trial before doing so. There will be quite a number of others who will sign the pledge soon, I think.

W. H. L.

AFRICA.

THE MENDI MISSION.

Religious Progress, etc., at Avery.

REV. A. E. JACKSON, AVERY.

I am glad to say that there is an increasing interest religiously among the people. They seem to be growing more and more in the love of God, and to exhibit it in their lives. They have begun to be a more Sabbath-observing people. They are also attending church more regularly than usual, and give better attention than ever before. These are all features of encouragement in our work.

Sunday, May 11, was our communion day, and the Lord seemed to be present with us in the Spirit's power. Two adults were added to the church, and five children christened. There is also a growing interest in our prayer meetings; several are inquiring the way of salvation. We earnestly ask the united prayers of your church for our work.

The tornadoes are fast coming to a close, and the rains are rapidly approaching. There will doubtless be very great suffering on the part of the natives this season, on account of the scarcity of rice. This comes from the fact that the rains came on much earlier than usual last year.

The agricultural work is progressing quite nicely. The coffee farm is in quite a good condition, and Brother Anthony is now having it cleaned.

Travels into the Interior—The Heathen—The Country—The Opportunity.

REV. ALBERT P. MILLER, GOOD HOPE.

It was my privilege to visit, during last month and part of this, a large extent of country toward the interior of this broad continent, directly in front of the Sherbro Islands, to form an opinion as to the prospects of "stretching our lines." I cannot promise to give you a detailed account of all incidents of interest that came under my observation,

but shall dwell upon that which presses my mind most in regard to our work—the opening up of new places for missionary operation.

On the 12th of May ultimo, Brother Jackson and I left Avery with a view of visiting places in the Bargroo country, and at the same time of getting children to be trained at Avery for missionaries. We skimmed along nicely on the Big Bargroo River, passing many neatly built and arranged villages. We stopped at some to ask for children, but the chiefs informed us, generally, that they would have to hold consultations with the people on the matter.

On every side signs of heathenism exhibited themselves. Little mounds, built by certain insects of the country, neatly covered by the natives, are bowed down to and worshipped. Small pots or bottles are placed before their doors to keep away evil spirits.

COCONANNY AND DODO.

Late in the evening we arrived at Coconanny, the extreme military post of the English. This is kept here to suppress the slave-trade, though much of it is carried on, I am informed, clandestinely. It is a beautiful place, elevated and healthy; vegetation, too, grows luxuriantly. The trader, Mr. Hayes, with whom we put up for the night, has built, at his own expense, a small chapel, in which services are conducted mornings and Sundays. Mr. Hayes is a friend of the Mission and our work, and desires very much to have us come and begin missionary work in behalf of those among whom his lot is cast. The villages round about are abundant, and I think a good work could be done in this community. The people are willing to have us come and establish a permanent Christian work among them. British protection being here would render property safer and less liable to plunder.

Leaving Coconanny early next morning, we made our way to Dodo. The neatness of the places visited was everywhere noticeable, the people in their very expressions seeming to welcome "the missionaries" who had come to visit them. There is nothing strikingly beautiful about the part of the Bargroo country that I visited. Mangroves extend to the village of Dodo, which we have in abundance in Sherbro. The scene to me was rather monotonous. We reached Dodo late in the evening, and after the usual ceremony, which consists in giving the chief presents, we disclosed to him the nature of our journey, among other things telling him that we desired very much to get children from his territory to train in our mission for missionaries. For his people he could not speak just then, but his majesty informed us that the matter would be brought before them for consideration as soon as practicable; he was in a position to speak for himself, and would give the only son large enough to leave home at the time. A large goat was slain and brought in and laid before us, with a peck of rice, for our supper. Although we were very hungry, this was more than we felt able to consume at one or two meals. A hind quarter was sent in to the chief, the rest being shared between ourselves and our men. Here we stopped overnight. The place is strongly barricaded, and is very neat and cleanly. A place was offered our Mission on which to establish a station. Here is a fine opportunity to make a step more directly toward the interior. They want us to come; what must we tell them? Brother Jackson visits the chief as often as time and strength will allow. He was once ransomed by Brother Snelson when on the point of being sent to Freetown, accused and found guilty of selling slaves. They dread very much to fall into the hands of the English, and he was a happy man when Brother Snelson paid his ransom

for him, and stood between him and the English authorities. He has given up warring, and his people are seeming prosperous and happy. His subjects are chiefly Sherbros, but they speak Men as well as their mother tongue.

Our Mission, through former missionaries, is known far into the interior, and the natives generally are favorably disposed toward it. We left Dodo early next morning, homeward bound, with Joe, the chief's son, with us. He wore only nature's garment, and seemed as happy as a bird. The people here don't bother themselves too much about clothing. Industry is characteristic of them. We stopped at places that we visited on our advance up the river, and were informed in most cases that the "big man" was away, or the chief at Dodo. Humper Ranko had not been consulted. The people dare not do anything of this nature without first consulting their head. However, we succeeded in getting four children, who were carried, and we found them—without a rag on—*at Avery*.

There are two places in this wilderness of moral darkness now open to us which, I think, could be worked up with very small expense to the Mission. Both are on the Bargroo River, leading toward the interior, which is navigable at all seasons of the year by small boats. May the Lord in His own good time send to these our benighted brethren the advantages of a Christian civilization.

KAW-MENDI.

In accordance with your request visited, last month, Kaw-Mendi and vicinity, where the banner of the Cross was first unfurled in this part of the heathen land by men sent out by the American Missionary Association. This place, as you will remember, was deserted for a long time. Of late year Mr. J. M. Williams, of his own accord and on his own responsibility, has resumed the work. Here lie some of the

ted dead who fell in pure devotion
he cause of the Christian religion, to
cause of suffering and unenlightened
nality.

mangrove tree here and there and
ds leading in different directions
y remind one that once better things
re here. Some of the scholars who
ended school when Kaw-Mendi was
er bloom are still round about, and
y still remember their old teachers,
ny of whom, doubtless, are now gone.
ey all seemed glad to have us come
d visit them. One of the "Amis-
s" is here—Father Smith. He is
wing quite old; yet he is act-
Old Aunt Maria and Limby are
l alive and can tell you all about Mr.
ymond and others who, in the in-
cy of missions here, came to Africa.
other Williams has prayer meetings
his country house, mornings and even-
gs, to which those near are invited to
me. Regular preaching services are
d in a country chapel on Sundays.
e chapel has been recently built,
d the membership is such as to neces-
ate its being organized and dedicated.
d pupils of the Mission, who had lapsed
o heathen habits, having long been
t without any spiritual leader, have
en reclaimed and brought into the
urch.

The chief is favorably disposed to-
ard missionaries and accompanied us
many places in his territory. Were
not for his favor, Brother Williams
uld not get along so well in his work.
ere are 21 boys under Mr. Williams'
mediate care in his country house,
hich is very neat and comfortable),
rom he is instructing. He feeds and
othes them, and how he does it is a
ystery to me. One thing helps him,
d that is his agricultural department,
nected with his school. His boys
taught to work. Although the farm
small, still it is very good.

We took Brother Williams by surprise,
d notwithstanding his poor accommo-

dation, as he termed it, we (Mrs. Miller,
Mr. Jowett and myself) spent two or
three days very pleasantly in and about
Kaw-Mendi. We went up the Little
Boom as far as Kambia. This was a
very strongly barricaded town, held by
Tom Cabby Smith, the most powerful
and wealthy chief in all this region of
country. He died last year, and his
estate is going to ruin. The walls have
fallen, the slaves are widely scattered,
and things in general are in a very un-
settled state. He was once connected
with the Mission at Kaw-Mendi as a
common laborer and was a very indus-
trious man. Villages all along the banks
of the river were flourishing and rice
crops promising. Everything indicated
prosperity, so far as the natives are able
to be prosperous without the light of
the Gospel.

The country is Mendi-speaking, and
though it is large and the people are
plentiful, and are not opposed to the
Christian religion, still there is but one
man in this country to tell them of Jesus.

I am favorably impressed with the
country and the people. It is a day's
travel from Good Hope. Stretching
out toward the interior, the country is
low, but Brother Williams pronounces
it healthy. He is a West Indian, and
has lived in Africa for the last twenty
years. It may be that he is quite accli-
mated, and it is not unhealthy for him.

Places up the Big Boom were also
visited in the interest of the Mission,
some of which were formerly occupied
by missionaries under the general direc-
tion of the American Missionary Asso-
ciation, but are now abandoned. Three
of these, doubtless, are well remem-
bered—Salem Hill, Lawana, and Mo-
Tappan.

The lower portion of the Boom River
waters a section of country that is very
fertile, and might be called, very appro-
priately, the "Palm-growing Region."
The towns in this section of country

are prosperous looking, and as one beholds palm-trees stretching into the distance, he can but think of the old missionary hymn—

"From Greenland's icy mountains, etc.,
From many a palmy plain."

Surely from these plains, rich in the production of palm-nuts, etc., they are calling Christian men and women to deliver them, not from physical bondage, but from that bondage that enslaves the soul forever—the bondage of eternal death!

GBAP, TROM, MARKETAH.

We stopped all night at a place called Gbap, where the king of a large extent of country, lying or bordering on the Big Boom, resides. We had very comfortable lodging here, although we failed in seeing his majesty the king.

Mrs. Miller was along; also Mr. Jowett, our interpreter. Two of the school-boys also attended us. The next morning we got a good peep at the place. It was very neat, and I was informed that the Mission once had a teacher here.

Shoving off (you must remember we travel in boats), we advanced slowly up the river, whose current had become quite strong. The day's travel was very unsatisfactory, and our night's rest more so; for the mosquitoes are so bad in this part of the country, that children and cows have been killed by them. This our men say. I am sure they were bad enough that night. Mrs. Miller seemed a perfect marvel to these savage people. We could scarcely go to bed, such as it was, for their looking in upon us, talking about Mrs. Miller. I was so black, and so much resembled other Africans, that I was not the centre of attraction. Still, our interpreter informed us that they complimented us as "Nyandingo te te"—very fine, or fine for true.

Morning was gladly hailed by all. Mosquitoes was the principal theme. Each one had battled, evidently, all night, not for place, but for life, against these pests. We moved off early, and shall

ever remember the village and the night spent here. Its name is Trom. I assure if I had been in a tomb that night with something of the vault kind of me, my rest would have been more peaceful than in this dreary place. The people wherever we stopped kindly received the missionaries. We made betime from Trom to our next night-resting-place. We entered the Kitt River, early leading off toward the Glinas, a tribe that also speaks Mendi is the predominant language over a very large extent of country. The lower part of the Big Boom River, which is called the Bullom, runs through a beautiful section of country. The Kitt also has very picturesque scenery. The people looked contented and happy in the country elevated and healthy. We travelled several miles down the river, and on visiting the king, the reception that was given us showed that he highly appreciated our visit. I was informed that no missionary had ever been here before. He promised to commission two children. After holding a conference with the people he offered a place to plant a mission station, which to educate his children. He had them in his villages in abundance. I informed him that I would "look on his head"—think over the matter. We were impressed with the beauty of the country, with the neatness of its villages and the good disposition of the people. The king's daughter made so much fuss over Mrs. Miller, dressed so differently from herself, that she became quite uneasy. Large crowds came around and joined her in welcoming their stranger friend. My color again made me more common and less noticeable. We had a good night's rest in this place. We left Coranko and the Soboo chief and his people the next day, feeling happy in the thought that missionaries were wanted in this place, and that the Lord in his own good time will send them. "The harvest, truly, is plenteous."

at the laborers are few." The people stood on the shore while we sailed away. We met persons in our travels whom we knew in Bonthe, at Good Hope. They always did their best to make us happy. All I can say is, may the Soboo chief and people have, before a great while, some one to teach them the way to Christ, man's only Redeemer.

Entering again the Big Boom en route to Mo-Tappan, we made good time, stopping at a few villages along the way. No missionary is in all this country. We stopped overnight with one Mr. Collier, who carries on trade near the river, in a place called Marketah, people's market. It was Saturday night, and he was very busy closing accounts for the week. Our reception was a cordial one. We spent the Sabbath here and were much pleased to see what was doing for these benighted people. We had services at eleven o'clock, which the natives attended. It was interesting, and I feel that a good impression was made. Such meetings—I mean those consisting of reading of the Bible, commenting, etc.—are held regularly by Mr. Collier for the community. They surely can do a great deal in helping on the good cause. It were better and safer for trade, if religious instruction were in all this country. This part of the Big Boom is often visited by the horrors of war. Whole villages are sometimes laid low in one night, the inhabitants put to the sword or carried off into slavery. These wars are not waged because the aggressors have been in any way wronged by the attacked, but just for the sake of plunder. It is now something over a year since war visited this part of the Big Boom, but it has left its signs. Villages that were deserted are being rebuilt. Traders are resuming their business, and peace is gradually returning to all this region.

We left early Monday morning, having spent a pleasant Sabbath with our friends in Marketah. The current be-

came stronger as we advanced toward the interior. The winds were adverse, so our progress was somewhat like the missionary work, slow. We had long since left mangroves, with their malarial swamps. That we were getting some distance from Sherbro was visible from the very appearance of things. The farther we advanced into the interior, the more uneasiness seemed to be depicted on the countenances of Africa's enslaved children. Africa is her own greatest enemy. War and slavery curse her most, bring misery where happiness might reign. When you launch out of British jurisdiction, slaves are common. This traffic is carried on by the natives themselves, and the biggest man owns the largest number of slaves and has the greatest number of wives.

Polygamy is common, where men are able to support more than one wife; but you may rest assured that when means of support give out, the women are found giving out too.

This day's travel brought us to Baikal, a strongly barricaded town. We did not go inside, but the music and noise within showed plainly that Ham's sons and daughters here were having a good time in a country dance.

MO-TAPPAN, SALEM HILL, LAWANA.

We rested overnight, but early next morning pushed on for Mo-Tappan, the extreme interior Mission station held by the American Missionary Association. We stopped at villages along our journey, where signs of late wars are still apparent. Each man is armed with either sword or cutlass. I am told that they keep these near them in time of peace to fight with, but in time of war they wrap them up in mats, give them to their wives, and ask their feet to save them by flight. The Mendi people are treacherous and cruel in war, and not at all brave. I hope the time may soon come when all this region will enjoy peace and righteousness in God.

This country is elevated, with beauti-

ful hills stretching away into the distance. We enjoyed the fine scenery. About ten o'clock we reached Salem Hill. The massive walls built here by the former missionaries are still standing, but the place is so covered with shrubbery and vines that it is with great difficulty that access to it is obtained. The Hill and scenery are splendid, but this foundation, of no use to any one, made us feel sad, everything around looked so forlorn. The large village that once stood near has disappeared, as so many African villages and towns have done. Along toward night we reached Lawana, where we remained overnight. Here, though several years' labor was given to this place, no sign of past missionary work is visible. The place was captured in war; the inhabitants, all but a few who were ransomed, were put to death or sold into slavery. Our resting-place here was not large, nor was it very comfortable. The chief was not seen until our return from Mo-Tappan. He evidently feared us, because the portions of country where wars are numerous are often or sometimes visited by the English to ask the people to keep quiet.

We left early next morning for Mo-Tappan, arriving there about 9 o'clock. The place is now a regular canebreak. The tomb of the late Mr. Brooks is the only thing that reminded us that the white man had been here. Our stay was short. No one at all lives here now. It was broken up by war.

We now retraced our steps for home, stopping at Lawana. We then saw the chief, who gave us a cordial welcome. Three children were brought home by us to be trained for future workers. The current carried us down quite rapidly. We stopped at but few places on our return; our Mission is well known in all this country, and it will be easy for us again to gain footing in former places held by the American Missionary Association. Large outlays are altogether unnecessary; plain houses, on cheap plans, are things for a country so subject to changes from war.

The real Mendi people are here, and I hope that the banner of Christ will soon again in triumph wave over the strongholds once held by our Mission. Pray that we may be guided in attempting to extend our work, and that everything may be done to His honor and glory.

THE CHINESE.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

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FALSE BRETHREN.

We have had new griefs of late. In days past, when reproach and opposition came mainly from those whose anti-Chinese rage was simply an expression of an anti-Christian spirit, it was comparatively easy to endure it. And even when those professing godliness have cringed before ungodly prejudices, and

shut the door of the house of God upon the Chinese Sunday-school, and received if at all, with left-handed welcomes to the church on earth Chinese who gave every token of having been accepted by Christ to the kingdom of Heaven, we remembered with comfort the "sure foundation" which has "this seal; the Lord knoweth them that are His." In al

these experiences, and even when the violence of lawless hoodlumism for the time almost emptied our school-rooms, and the intensity of anti-Chinese feeling on the part of Americans was provoking an equally intense anti-American feeling on the part of the Chinese, so that we found it difficult to bring them within reach of Gospel influences, we had this to console us, that our Chinese brethren themselves, almost without exception, seemed to be "steadfast, unmovable, always abounding in the work of the Lord." It is true, some who were received to our Association of Christian Chinese were found, before the six or eight months of their probation had expired, not to be sincere, and were consequently never baptized; but of those who had been received to the church, I was accustomed to say that thus far not one, so far as we knew, had sought any reproach upon the name of Christ.

This was a glad surprise to me. I had read Paul's letters to the churches of Corinth and of Galatia, and the messages of Jesus to the seven churches of Asia, and was well aware that the disappointments which attended apostolic missions occurred often enough to-day in heathen lands to make our missionaries there rejoice with trembling over those apparently born of God; but, till recently, no such disappointment had been visited upon us. There were occasional backslidings, a temporary recession of interest, which started fears and called us to earnest prayer; but, in general, I could say, that I knew of no group of American Christians in whose steadfastness and zeal a pastor could take more delight than we could in our Chinese brethren. And this is still true; perhaps more evidently true than before, in view of the course which they have pursued towards some "false brethren."

About three months ago I visited Sacramento, in order to make new arrange-

ments for the accommodation of our Mission there. The room which we had occupied free of rent for many years being no longer at our service, I was enabled to rent, at a comparatively low rate, a Mission house so well located, so roomy, and so well adapted to our peculiar work, that I came away gratefully realizing that the Master himself had gone before me, and believing that He was about to lead us into a larger and better work there than we had ever done before. The added expense, however, caused me to withdraw temporarily the paid helper, and to trust to the volunteer aid which our Chinese brethren promised to give. Among these volunteers, the one who seemed at once most able and most willing was Wong Wing. He spoke English well; seemed to be a natural leader; and while exhibiting some traits which made one stand somewhat in doubt, yet, on the whole, was trusted both by his Chinese brethren and their American friends. But he proved to be a Judas. He carried the bag and was a thief. Having possessed himself of several hundred dollars from the hard earnings of his brethren, he attempted to decamp, but has been brought back, and is now awaiting a trial which cannot but consign him to State's Prison. The concern of our brethren, however, seems to be less for their own losses than for the dishonor brought upon the cause of Christ. "How shall we preach in the street any more," they say, "unless we continue to let all men see that while we pity Wong Wing, we hate his evil deeds?" And they have spared neither pains nor expense in bringing him to justice, as, indeed, by the rules of their Association they were bound to do.

In San Francisco we have had one case even sadder than this, which has made our hearts ache through and through, and two or three cases which, without bringing overt reproach, yet involved excision from the church. And

at the same time with all these griefs came dissensions among the brethren in Oakland, which spread widely, and for a while threatened great disaster. These, however, have been allayed, and, indeed, so overruled that the work, on the whole, has been helped rather than hindered through them.

I suppose it would be neither needful nor wise for me to go further into details, even if the space at my command admitted of it; but it seemed to be the dictate even of honesty, since, like Paul, I have ventured to "boast" over the character of our Chinese believers, that I should not conceal these humbling facts. Yet I still will "boast" that never did I witness in any church more prompt, wise and effective Christian discipline than these events have called forth in our Association of Christian Chinese; and God will, sooner or later, overrule it all for good.

BETHANY SCHOOL.

I append some clippings from the last monthly report of the school taught in the lecture-room of Bethany church, San Francisco. After speaking of the great pleasure she finds in the work in general, Miss Worley says: "The last month has been one of great anxiety to me. Some who had attended the school for a long time, and were still attending, had been trying to send others away. In some cases, by using threats, they had succeeded. Months ago I was requested by two scholars to expel one pupil for this offense, but I wanted to try him a little longer. But

'One sickly sheep affects the flock
And poisons all the rest.'

In this instance only a few were thus affected. Some were too faithful to be moved by threats. At length the issue came in this way: This scholar became aware that one of the pupils was about to join the Association. He set his heathen relatives upon him, and they threatened to kill him. To keep him away from

the school, they got possession, one of the key of the 'Bethany Home' locked him in. He, finding the door locked, and no chance of its being opened till after the close of the school, went out the back way and climbed over the fence (a close board fence about twenty feet high, erected to protect the rear of the house from hoodlums). He now thought he would get to school all right. He was mistaken, for, as mentioned in the corridor between the church and the lecture-room were the Chinese who had locked him in. As he passed them they struck him across the eye and hand. I found it necessary then to expel them; yet I feel that I cannot forget what they have learned, and I live in hope that bread cast upon the waters 'will be found after many days.'

"I am glad to say that this good faithful scholar (for such he is) who was hurt, gave his name at the next meeting as a candidate for membership in the Association. The only obstacle in the way of another scholar is the fear of his parents in China. He has not learned by heart that 'he that loves his father or mother more than me is not worthy of me.'

"Since that night, and the expulsion of those persecutors, I seem to be constantly adding fresh names to my roll. Working scholars are leaving no stone unturned to increase our numbers. I am thankful for such scholars. Friends kindly help me in the work, but what most need is a Chinese helper. I trust that at no distant time I may have one. The scholars who are able are willing to explain, but they need all the leisure time they have for study. I find that the most studious pupils make the sincerest Christians."

To which appeal for a Chinese helper the superintendent adds his own answer. But we cannot have one without many means than now we have at our command.

CHILDREN'S PAGE.

CHILDREN'S INFLUENCE.

MISS MARY BAILEY, VERMONT.

children's influence is too much over-
 looked in the Mission work. Parents,
 Sabbath-school teachers, and missionary
 agents do not take the pains they might
 create in them a missionary spirit.

As soon as they "can speak and go
 out" they should be "bent" into mis-
 sionary workers. They *can* be taught
 to take as much interest in the condition
 of the Freedmen, Chinese and Indians,
 as in "Mother Hubbard," "Jack and
 Bean Stalk," etc. Especially when
 they are called upon to give their pennies
 should it be explained to them for what
 purposes their moneys are solicited.

A little mite of a girl came to me and
 asked for a penny. "What would you
 give with a penny?" said I. "Carry it
 to Sunday-school." "What do you
 give it to Sunday-school for?" "To
 put it into the contribution box." "What
 do you put it into the 'contribution box'
 for?" "For the man." "What does
 the man do with it?" "He put it into
 his pocket!"

After that, when missionary papers
 came, I read them through to her. By
 glancing ahead I saw what the facts
 were, then I would read them in words
 she could understand. She was so
 interested with that kind of reading she
 would take a toy book out of my hand

and hunt up a missionary paper to be
 read to her instead.

When she saw me glancing along she
 would exclaim, "Don't let your eyes zig-
 zag over the page; read every word!"

The Freedmen interested her very
 much. She said one morning, "I
 prayed for the colored people last
 night; I told Jesus they suffered." At
 another time I read about a colored
 student who was anxious to become a
 minister, and she "told the Lord that
 he wanted to be a minister."

Last Sabbath a missionary preached a
 very interesting sermon at our church,
 in the interests of the Freedmen. I
 hoped he would speak a few words to
 the children, but he did not.

I asked a little girl of nine years,
 who thinks she would like to be a mis-
 sionary, how she liked the sermon? She
 replied that she could not understand
 it. I told her that he said the Catholics
 were sending more teachers among the
 colored people than we were, and they
 were fast becoming their converts.

She quickly replied, "Then we shall
 be slaves; we had better look out!"

If all children under religious instruc-
 tion were engaged to do all they could
 in the cause of Missions, what an ad-
 ditional power would their praying and
 gleanings be against the enemies of
 Christian liberty.

RECEIPTS

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P. S. Williams.	
st Bloomfield. Cong. Soc.	39 00
report. Cong. Sab. Sch.	10 00
report. Rev. C. F. Boynton, for Emers-	
on Inst.	6 00
nces. Cong. Ch. and Soc., \$27.21, and	
Sab. Sch., \$8.61, to const. Mrs. LEANDER	
DELMAN, L. M.	35 82
cleon. Cong. Ch.	11 46
agsborough. J. W.	1 00
na. Chas. D. Miner, Geo. Thayer and	
Geo. W. Thayer, \$5 each; Mrs. A. E. M.,	
\$1; Mrs. L. T. B., \$1.	17 00
nison. Cong. Ch.	7 00
rcellus. "A Friend."	20 00
ark Valley. Cong. Ch. and Soc.	50 18
w York. Tabernacle Ch. (ad'l), \$1; J. A.	
A., 65c.; A. Deceased Friend, by E. S.	
I., bag of C.	1 65
th Bergen. Rev. S. Carver.	10 00
andaga Valley. A. L. G.	1 00
asco. Mrs. A. S.	1 00
ry. "A Friend."	10 00
ghkeepsie. Mrs. M. J. Myers.	25 00
adolph. Mrs. Diantha C. Bush, deceased.	2000 00
asselar Falls. Cong. Ch. and Soc.	18 00
nceport. Sarah Vannest.	15 00
acuse. "An Old Friend," to const. G. B.	
oud, L. M.	30 00
st Farms. Mrs. A. Woods, pkg. of books	

NEW JERSEY, \$29.35.

Newark. Belleville Av. Cong. Ch.	\$19 35
Parsippany. Mrs. Jane W. Force.	10 00

PENNSYLVANIA, \$131.

Canton. H. Sheldon.	5 00
Millbrook. Rev. G. S.	1 00
Philadelphia. Mrs. S. L. Chester	5 00
"For Jesus"	120 00

OHIO, \$332.59.

Ashland. John Thompson.	2 28
Berea. Cong. Ch.	3 80
Charlestown. Cong. Ch.	9 50
Cincinnati. Columbia Cong. Ch.	14 10
Cleveland. Euclid Av. Cong. Ch.	14 04
Cuyahoga Falls. Cong. Ch., \$13.85, and Sab.	
Sch., \$3.51.	22 36
Grafton. Mrs. Sally Tuttle.	5 00
Harmar. Cong. Ch.	54 60
Hudson. By H. E. Riker.	4 95
Huntsburgh. Cong. Ch., for Emerson Inst.	50
Jersey. Mrs. Lucinda Sinnet, \$50; Mrs. M.	
H., \$1.	51 00
Lodi. Cong. Ch., \$9; Ladies' Miss. Soc. \$1.	10 00
Mantua. Cong. Ch.	4 00
Mesopotamia. S. O. Lyman.	15 00
Newark. "A Friend"	1 00
Oberlin. Second Cong. Sab. Sch. \$30, for	
Student Aid, Atlanta U.;—Second Cong.	
Ch. \$10; Mrs. J. F. B. \$1.	41 00
Painesville. First Cong. Ch. (of which \$1.50	
from Mrs. Albert Morley for Straight U.).	30 21
Randolph. W. J. Dickinson.	10 00
Ravenna. Cong. Ch.	22 67
Rootstown. C. S. S.	51
Springfield. O. H. Anderson, \$10; First	
Cong. Ch. and Soc. \$6.07.	16 07

INDIANA, \$86.12.

Fort Wayne. Cong. Ch. and Sab. Sch.	15 00
Michigan City. Cong. Ch.	71 12

ILLINOIS, \$919.97.

Belvidere. M. C. Foote.	2 00
Chesterfield. Cong. Ch.	4 00
Chicago. Col. C. G. Hammond, for How-	
ard U.	500 00
Creston. A. B. McCrea.	5 00
Elmwood. Cong. Ch. \$24.05; Mrs. I. B.	
Reede, \$10.	34 05
Farmington. Cong. Ch.	80 14
Greenville. Cong. Ch.	2 00
Hennepin. Cong. Ch.	10 00
Hutsenville. C. V. Newton.	2 00
Kewanee. Woman's Miss. Soc. for Touga-	
loo U.	2 00
Malden. Cong. Ch.	20 00
Mendon. Cong. Ch.	29 00
Newark. Horace Day and Wife.	5 00
Oak Park. Cong. Ch., \$45.10; Geo. Van Zant,	
\$10.	55 10
Ottawa. Cong. Ch.	35 28
Paxton. Mr. and Mrs. J. B. Shaw.	5 00
Peru. First Cong. Ch.	16 50
Port Byron. Ladies' Miss. Soc.	5 50
Providence. Benj. Dexter.	10 00
Saint Charles. Dean Ferson.	2 00
Sparta. P. B. Gault.	2 00
Sycamore. First Cong. Ch., \$85.90; "A	
Friend," \$3.	88 90
Wayne Station. Cong. Ch.	4 50

MICHIGAN, \$473.06.

Canandaigua. Cong. Ch.	4 60
Homestead. Morris Case.	5 00
Jackson. "A Friend," \$300; Cong. Ch.,	
\$38; Miss Eliza Page, \$30, to const. Miss	
S. LOUISE OVIATT, L. M.	368 00
Littlefield. Ladies' Miss. Soc. of Cong. Ch.	11 55

Morenci. Cong. Ch.....	\$6 00
Northport. Cong. Ch.....	5 08
Port Huron. First Cong. Ch.....	42 00
Saint Clair. Cong. Ch.....	15 83
Warren. Rev J. L. Beebe.....	5 00
White Lake. Robert Garner.....	10 00

WISCONSIN, \$402.67.

Alderly. Mrs. E. Hubbard, \$3; Mrs. Ann Reid, \$2.....	5 00
Appleton. Mrs. Ann S. Kimball.....	25 00
Beloit. First Cong. Ch.....	170 57
Brant. Mrs. E. W. Scott.....	4 45
Burlington. Cong. Ch.....	4 91
Clinton. Cong. Ch.....	23 75
East Troy. Cong. Ch.....	10 00
Genesee. Cong. Ch.....	10 00
Geneva Lake. Presb. Ch.....	12 00
Leeds. Cong. Ch.....	5 04
Madison. First Cong. Ch.....	50 00
Milwaukee. Spring St. Cong. Ch.....	22 58
New Richmond. First Cong. Ch.....	22 06
Racine. Mrs. E. B.....	51
Waukesha. First Cong. Ch.....	20 00
Windsor. Cong. Ch.....	16 80

IOWA, \$466.02.

Bellevue. Cong. Ch.....	3 25
Davenport. Edwards Cong. Ch.....	100 00
Denmark. Cong. Ch., \$28.37, and Sab. Sch., \$21.63.....	50 00
Dubuque. Cong. Ch.....	13 00
Farragut. Cong. Ch.....	17 85
Franklin. Cong. Ch.....	5 37
Grinnell. Ladies, proceeds sale of lace work.....	17 55
Keokuk. Cong. Ch. and Soc., \$31;—N. N. M., 50c., for Student Aid, Tougaloo U.....	31 50
Manchester. Cong. Ch.....	21 00
McGregor. Women's Miss. Soc.....	15 78
New Hampton. Women's Cent Soc.....	2 00
Orchard. Cong. Ch.....	4 30
Osage. Ladies' Miss. Soc.....	5 53
Postville. Cong. Ch.....	13 89
Tabor. ESTATE of D. E. Woods, by Rev. John Todd.....	165 00

KANSAS, \$14.25.

Manhattan. Mrs. Mary Parker.....	2 00
Onaga. Cong. Ch.....	7 25
Wildcat. Mrs. S. D. Pierce.....	5 00

MINNESOTA, \$261.93.

Austin. Cong. Ch.....	16 96
Minneapolis. "Friends," \$150; Plymouth Ch., \$22.11; Second Cong. Ch., \$3.....	175 11
Northfield. First Cong. Ch.....	52 66
Paynesville. By R. C. L.....	1 00
Spring Valley. C. W. M. and Wife, \$9.20; Cong. Ch., \$7.....	16 20

DAKOTA, \$1.12.

Valley Springs. Jubilee Concert Exercise..	1 12
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CALIFORNIA, \$50.

San Francisco. Rev. J. Rowell.....	50 00
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WASHINGTON TERRITORY, \$9.25.

White River. Cong. Ch.....	9 25
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TENNESSEE, \$156.

Memphis. Le Moynes Sch.....	156 00
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NORTH CAROLINA, \$55.10.

Dudley. Cong. Ch.....	\$55.10
Raleigh. Washington Sch.....	45

SOUTH CAROLINA, \$265.90.

Charleston. Avery Inst.....	265.90
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GEORGIA, \$210.16.

Atlanta. Storrs Sch. \$190.50; Coll. \$1.....	190.50
Macon. Lewis High Sch.....	8
Liberty Co. Judge A. E. Fulton \$5; Sam'l Osgood \$2; Dorchester Cong. Sab. Sch. \$1.06; Others, \$2.30, for Dorchester Academy	10

ALABAMA, \$466.70.

Athens. Pub. Sch. Fund.....	15
Mobile. Emerson Inst.....	16
Montgomery. First Cong. Ch.....	10
Talladega. Talladega Coll.....	4

LOUISIANA, \$1.50.

Carrollton. Mrs. C. J.....	1.50
New Orleans. Mrs. B. C.....	

MISSISSIPPI, \$35.75.

Durant. E. W. for Tougaloo U.....	
Tougaloo. Tougaloo U., \$27.25; M. H. Scott, \$5;—K. K. Koons for Student Aid, \$3....	3

MISSOURI, \$46.54.

Amity. Cong. Ch.....	
Saint Louis. Mrs. Rebecca Webb, \$25; First Cong. Ch. \$17.04.....	4

INCOME FUND, \$295.50.

Avery Fund.....	19
C. F. Dike Fund.....	5
General Fund.....	5

CANADA, \$1.

Guelph. Rev. J. H.....	
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SCOTLAND, \$79.86.

Perth. North United Presb. Ch., Subscriptions, £14; "Friend," 10s.; I. Balman, for Chinese M. in Cal., £2, by D. Morton.....	
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Total.....	11.9
Total from Oct. 1st to July 31st.....	\$129.25

H. W. HUBBARD,
Asst. Tre.

RECEIVED FOR DEBT.

Greenville, Conn. Cong. Ch.....	\$
Jersey City, N. J. "A Friend".....	
Scotland. "A. P.".....	1.0

Total.....	1.0
Previously acknowledged in June receipts.	25.8

Total.....	\$26.8
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FOR NEGRO REFUGEES.

Meriden, Conn. Centre Cong. Ch.....	\$
Paw Paw, Ill. First Union Ch.....	

Total.....	
Previously acknowledged in June receipts...	

Total.....	\$
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Constitution of the American Missionary Association.

INCORPORATED JANUARY 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and to diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of labor.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a full member; provided that children and others who have not professed their faith may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies, each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in different parts of the country, at their discretion, special and general conventions of the friends of the Society, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This society, in collecting funds, in appointing officers, agents and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches or individuals agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official publications of the meeting.

* By evangelical sentiments, we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith and holy obedience in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the af-
friendless slaves. Since Emancipation it has devoted its main efforts to preparing
FREEDMEN for their duties as citizens and Christians in America and as missionaries
Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE
America, and to co-operate with the Government in its humane and Christian po-
towards the INDIANS. It has also a mission in AFRICA.

STATISTICS.

CHURCHES: *In the South*—In Va., 1; N. C., 5; S. C., 2; Ga., 12; Ky., 7; Tenn., 4; Ala.,
La., 12; Miss., 1; Kansas, 2; Texas, 5. *Africa*, 1. *Among the Indians*, 1. Total 66.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH.—*Chartered*: Hampton,
Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New
leans, La.; and Austin, Texas, 8. *Graded or Normal Schools*: at Wilmington, Raleigh,
C.; Charleston, Greenwood, S. C.; Macon, Atlanta, Ga.; Montgomery, Mobile, Ath-
Selma, Ala.; Memphis, Tenn., 11. *Other Schools*, 18. Total 37.

TEACHERS, MISSIONARIES AND ASSISTANTS.—Among the Freedmen, 231; among the C-
nese, 17; among the Indians, 17; in Africa, 14. Total, 279. STUDENTS—In Theology,
Law, 17; in College Course, 106; in other studies, 7,018. Total, 7,229. Scholars, tau-
by former pupils of our schools, estimated at 100,000. INDIANS under the care of
Assôciation, 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in
South. This increase can only be reached by *regular* and *larger* contributions from
churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate
increasing numbers of students; MEETING HOUSES, for the new churches we are org-
izing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Af-
—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below
NEW YORK....H. W. Hubbard, Esq., 56 Reade Street.
BOSTON.....Rev. C. L. Woodworth, Room 21 Congregational House.
CHICAGO.....Rev. Jas. Powell, 112 West Washington Street.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the A-
ciation; to Life Members; to all clergymen who take up collections for the Associa-
to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminari-
to Societies of Inquiry on Missions; and to every donor who does not prefer to take
a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last
and Testament, are earnestly requested to use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of—dollars in trust, to pay
same in—days after my decease to the person who, when the same is payable, s-
act as Treasurer of the 'American Missionary Association' of New York City, to be
plied, under the direction of the Executive Committee of the Association, to its ch-
able uses and purposes."

The will should be attested by three witnesses [in some States three are required
other States only two], who should write against their names, their places of resid-
[if in cities, their street and number]. The following form of attestation will an-
for every State in the Union: "Signed, sealed, published and declared by the said
B.] as his last Will and Testament, in presence of us, who, at the request of the sai-
B., and in his presence, and in the presence of each other, have hereunto subscr-
our names as witnesses." In some States it is required that the Will should be n-
at least two months before the death of the testator.